

Bishop Makes Point

Bishop Hogan's radio address on the reasons why the State Legislature should invest in the continuation of the non-public schools is a thoughtful contribution to the question of priorities in the hotly debated state budget. Every diocesan should read his speech on Page 1A today.

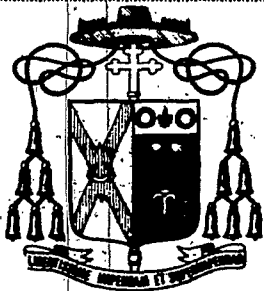
In making his first appeal to the general radio public as well as to diocesans, the Bishop freely admitted his prejudice for parent aid in order to keep the parochial school system functioning. But he made two other points not usually spelled out when protagonists choke up over public money for non-public schools.

The American freedom for parents to choose the schooling they desire for their children, with the values they believe essential for the full development of each child, will be crushed, the Bishop said, if rising costs price such schools out of existence. To protect that freedom, state aid to some degree and recompensing only for secular subjects which the schools teach for the state, should be granted.

The Bishop also was frank with the listening taxpayers when he showed the frightening contrast between the small public assistance asked to pay for a portion of the child's tuition in the parochial school and the total tax cost of educating the Catholic scholar when he sadly leaves the parish school. These billions of new tax dollars cannot be avoided if the state permits the religious schools to fold up.

One of the strongest ideas to ponder is the concept that the Parent-Aid Bill is not a concession of charity. Catholic parents are asking for justice: a justice too long denied, the Bishop says, in a nation dedicated to the freedoms of religion, and to the thought and action which religious philosophy demands of the individual family.

Bishop Hogan's Public Appointments



- 2—Meeting of major superiors of Religious women, Albany
- 4—Blessing of palms and Mass, Sacred Heart Cathedral—10 a.m.
- 5—Interdepartmental staff meeting—2:30 p.m.
- 6—Priests' Council, Becket Hall—9:45 a.m.
- 7—Meeting with deacon class of Rochester—10 a.m.
- 8—Chrism Mass, Sacred Heart Cathedral—10 a.m.
- 8—Evening Mass of the Lord's Supper, homily, Sacred Heart Cathedral—7:30 p.m.
- 9—Holy Week Message, "Eddie Meath Show," Channel 10—8:10 a.m.
- 9—Good Friday Liturgy, Sacred Heart Cathedral—1:30 p.m.
- 10—Radio message, WSAY and affiliates—7 p.m.
- 11—Easter Mass and homily, Sacred Heart Cathedral—10 a.m.
- 17—Ordination to priesthood, St. Michael's Church, Penn Yan—11 a.m.
- 17—Radio message, WSAY and affiliates—7 p.m.
- 18—Confirmation, St. Paul of the Cross, Honeoye Falls—3 p.m.
- 19—Meeting of Clergy Relief Society—11 a.m.
- 19—Confirmation, Holy Trinity, Webster—7:45 p.m.
- 20-21—Conference of Religious Superiors, New York City
- 22—Ordination to Episcopate of Most Rev. Frank J. Harrison, D.D., Cathedral of Immaculate Conception, Syracuse—11 a.m.
- 22—Confirmation, St. Augustine's—7:45 p.m.
- 23—Advisory Council—2 p.m.
- 23—Annual Awards Dinner of Catholic Committee on Scouting, Bristol 50 Acres—7:30 p.m.
- 24—Centenary Celebration, St. Paul of the Cross Church, Honeoye Falls—5 p.m.
- 25—Mass, homily and communion breakfast, St. James, Waverly—8:15 a.m.
- 25—Adult Religious Education Program—Tioga County, Candor—2 p.m.
- 26—Visitation, School of Holy Childhood—10 a.m.
- 27-29—National Conference of Catholic Bishops, Detroit
- 30—Ordination to Priesthood, Church of Holy Name of Jesus—7:30 p.m.

Letters to the Editor

Restore Tradition

Editor:

It is with deep gratitude that I offer my sincerest thanks to Father Cuddy. The articles he has been writing lately on the so-called "New Mass", the vocal aspects of prayer and singing at Mass, are truly inspiring. Father has voiced the sentiments of the laity, and religious, who have loved our way of tradition.

The vernacular is fine, but there was something about going to Mass (no matter what part of the globe) when you went you knew what was coming next. Individuality has started to poke its way out in the Mass. Perhaps soon we will see another Council of Trent, to straighten up this slight mess we are getting into.

As for all the singing and vocalizing, forget about praying; that is next to impossible. I really think that many attend a certain Mass just to hear themselves rattle on and on. Can't we give God one hour in total adoration, with no distractions? Why can't we let Him talk to us? With all the din about, He couldn't get a message through even if He sent it by Angel.

We are looking to our Bishop to stand up and order some tradition put back into Catholicism. Help us pull in those who teach tiny sounding variations to the scriptures.

Why must our children be subjected totally to this New Liberal Way? Are we as parents frightened to take a stand for our Faith? If so we are copping out on our gravest responsibility of all... Teach All Nations.

As a teacher I hear the cry of the unanswered child who can find no consolation in this watered down religion. They will be so lost one day when possibly they may have to fight for their Faith. It would be a shame to think that so many martyrs died in vain, if we can't carry His Cross.

Jean E. Stratton
Greece

Having taught Catholic girls for almost 20 years, and having kept contact with scores of them after high school days, I am keenly aware of how they have felt about the inadequacies of the past Pre-Cana programs.

A lonely paragraph, however, that appeared in the article "A Revolution In Pre-Cana" disturbed me. That was the reference to the pilot program being tested at Brockport.

This program was completely the idea and work of the Family Life Committee of the Rochester Association of Catholic Laymen, and in no way came out of the Diocesan Pre-Cana set-up. Since I am personally involved and have been from the beginning in helping to select appropriate films for the RACL people, I am aware that the article as printed is in error.

Sister Mary Pius Keough,
RSM,
Blossom Road,
Rochester

Family Life Story Questioned

Editor:

Your section of the Courier-Journal, concerning Family Life (3/17/71) was both informative and encouraging; especially the proposed re-vamping of the Pre-Cana program.

Editor's Note: Father Robert Collins, diocesan director of the Office of Family Life which coordinates Pre-Cana, acknowledges Sister Pius' correction of our story and adds that his office has served as a clearing house for some materials used in the program.

The Word for Sunday

His Death Our Life

By Father Albert Shamon



On Palm Sunday, the Passion of Our Lord according to St. Matthew, Mark and Luke is not a horror story. How reticent the evangelists are on the physical details of the Passion. "They crucified Him"—that is all they say.

To the synoptic writers — Matthew, Mark and Luke — Christ's Passion was something to be explained. The apostles preached the Resurrection, but the Passion posed a problem. Non-Jews asked "If this Christ of yours is God, why was He crucified?" Or "If He was the Messiah, why did His own people reject Him?" So the synoptists tried to explain the Passion in two ways.

First, they said Christ suffered and died because His Father willed it. And when God wills something, you don't ask questions — especially an obedient Son.

So Matthew quotes Psalm 21 and Isaiah, which present Christ as the suffering Servant who obeys His Father: "This is my servant in whom I am well pleased" (R 1).

St. Mark spends the entire second half of his gospel explaining why Christ must suffer, die and rise.

St. Luke appends the story of the two disciples on the way to Emmaus in which Christ explains the Scriptures and says, "How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into His glory?" (Lk. 24: 25-26). And St. Paul, whom Luke followed, presents Christ's Passion as a great act of obedience — "obediently accepting even death on the cross" (R II).

The second explanation which the evangelists proffered for Christ's death was the wickedness of men. They showed Christ was not responsible for His death. He was victimized by His enemies. His disciples betrayed Him. The envious high priest schemed against Him. The Sanhedrin condemned Him even though witnesses had perjured

themselves, Pilate again and again proclaimed Him innocent. "Christ's treatment, therefore," the evangelists were in effect saying, "should not scandalize the Jews, as Stephen had pointed out, for this was the way they had always treated the prophets (Acts 7). Thus to show the malevolence of men, the apostolic Church frequently quoted Psalm 117: "The stone which the builders rejected has itself become the cornerstone" (Acts 4:11).

St. John, writing from hindsight and seeing the expansion of the Church after Calvary, viewed Christ's Passion as His glorification. For Christ's death was not an end but a beginning — a passage from death to life. The great type of this was the Passover Feast. As that feast celebrated the passage from physical slavery to freedom, so at the Last Supper feast Christ celebrated His exodus, His passing over from death to life, from the limitations of His humanity to the freedom of God's Son.

His passage makes ours possible. Thanks to His passion, death and resurrection, we can pass from the slavery of sin to the freedom of the sons of God. His death was our life.

Said I to Death, "Thou cruel one,
Thou takes His life from me."
Said Death to me,
"Thou fool one,
I but give His life to thee."

Remembering Fr. Carter

Editor:

I have had the happy pleasure of working at Aquinas Institute for 22 years with Father Cyril Carter, CSE. Small of stature, but large of heart and ability. Father Carter is one of the main reasons why Aquinas is admired in the community today by so many people. Who can ever forget Father as he sat in his athletic office telling his beads or giving advice to some student?

Who can forget Father Cy as he stood so humbly before 700 people who gathered to honor him on the completion of 25 years as athletic director at the school?

Yes, I can see him yet sitting in the locker room day after day giving encouragement by his presence to the young boxers who were getting ready for the annual mission bouts. Every frosh, jayvee and varsity game at the Aquinas Stadium found him there watching and praying that nobody would get hurt.

His long line at Confession time at the school attested to his popularity. His great love of the sick and the dying was shown throughout the years as he attended the funeral of anyone connected with Aquinas.

Many a silent prayer was uttered by big brawny athletes who passed his bier in the main corridor of the school as they recalled his personal, individual interest in each of them. We are all better people today at Aquinas for having known and worked with this fine example of a Basilian Father.

William F. McCarthy,
1127 Dewey Ave.

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BISHOP JOSEPH L. HOGAN
President

Anthony J. Costello General Manager
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Rev. Richard Torrey Executive Editor

MAIN OFFICE 35 Scie St. — 454-7050 — Rochester, N. Y. 14604
ELMIRA OFFICE 317 Robinson Bldg., Lake St. — RE 2-5688 or RE 2-3423

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